

The City of London, to the Honourable
House of Commons, and Gentlemen in
Parliament assembled, sheweth, that
the undersigned, your humble servants,
do hereby certify, that the following
is a true and correct copy of the
original, as the same was presented
to the House of Commons, on the
21st day of March, 1790.

**A HUMBLE
APOLOGY**

FOR

SE. PAUL,

And the Other

APOSTLES, &c.

ly that you do not find the same ever so
used, either in your Churches, or in
Schools where you are able to prevent
most pernicious Abuse, &c.

*The first Clause of a LETTER from the
Lord Bishop of London, to the Incum-
bents of all Churches and Chapels in his
Diocese, concerning their not using any
new Forms of Doxology, &c.*

Reverend Brethren,

THERE is an Instance of your Care and Duty, which I conceive my self at this Time highly obliged to offer, and you to regard, as necessary for the Preservation of the very Foundations of our Faith. Some Persons seduc'd, I fear, by the strong Delusions of Pride and Self-conceit, have lately published new Forms of Doxology, entirely agreeable to those of some Ancient Hereticks, who impiously denied a Trinity of Persons in the Unity of the Godhead. I do therefore warn, and charge it upon your Souls, as you hope to obtain Mercy from God the Father, thro' the Merits of Jesus Christ our Lord, and by the Sanctification of the Holy Ghost, Three Persons and One God Blessed for ever, that you imploy your best Endeavours to prevail with your several Flocks to have a great Abhorrence for the above-mentioned new Forms, and particularly that you do not suffer the same ever to be used, either in your Churches, or in any Schools where you are able to prevent that most pernicious Abuse, &c.

10.
AN HUMBLE
APOLOGY

FOR

St. P A U L,

And the Other

APOSTLES;

Or, a Vindication of *Them* and *Their*

DOXOLOGIES

FROM THE

Charge of H E R E S Y.

By CORNELIUS PAETS.

L O N D O N,

Printed for J. ROBERTS, at the *Oxford-Arms*
in *Warwick-Lane.* 1719.

Price Four Pence.

AN HUMAN
APPOLOGY

FOR

SEVERAL
VULGAR

APOSTROPHES

DOXOLOGIES

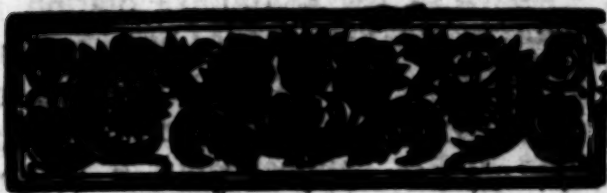
FROM THE
CHURCH OF H. R. E. S. Y.

BY CORNELIUS PABST

LONDON:
Printed for J. B. R. at the 'Lion and Unicorn'
in Strand-Lane. 1719.

Price 10s. 6d.

(5)



AN HUMBLE
APOLOGY,
FOR
St. P A U L,
And the Other
APOSTLES, &c.



THE World has been alarm'd
lately with a *Letter from the*
Lord Bishop of London, re-
monstrating in very strong
Terms against *Some Body* for
having done or said *Something*, which, as
his Lordship intimates, endangers the *Founda-*
tions of our Faith. 'Tis highly becom-
ing

ing a Person of his Lordship's Station in the Church, to use all his Care, and all his Industry, to preserve the Faith of Christians pure and undisturbed. 'Twas therefore highly commendable in him to warn his Clergy, and to "charge it up-
 " on their Souls, as they hope to obtain
 " Mercy, from God the Father, thro' the
 " Merits of Jesus Christ our Lord, and
 " by the Sanctification of the Holy Ghost,—
 " to employ their best Endeavours to pre-
 " vail with their several Flocks to have a
 " great Abhorrence for New and Heretical
 " Forms of DOXOLOGY." 'Twas commendable in him to charge them "not
 " to suffer the Same to be used, either in
 " their Churches, or in any Schools where
 " they are able to prevent that most pernicious Abuse."

But then his Lordship not having been pleas'd to mention *What* those New Forms of Doxology are, Or *Which* they be that are Heretical and endanger our Faith; but having left the World to guess at them, by this Criterium, that "They are entirely
 " agreeable to those of some Ancient HE-
 " RETICKS, who impiously denied a
 " Trinity of Persons in the Unity of the
 " Godhead;" I profess my self at a Loss
 to

to know ~~what~~ *Doxologies* his Lordship means.

In this Uncertainty I presume to say,

First, That His Lordship does *not* mean to censure, or to blame those who ascribe *Glory*, to God the Father, without any mention of the Son, or of the Holy Ghost. For,

1. What is laid to the Charge of these *New Forms* is, That " They are entirely agreeable to those of some antient Hereticks ; " 'Tis certain, that his Lordship would not blame *every* Thing that some ancient Hereticks did. If some ancient Hereticks had argued *justly* from some Passages of Scripture, and had *entirely* agreed with the Orthodox in those Points, the Argument from Entire Agreement had been own'd of no Force against the Approbation and Use of What those Hereticks taught or practis'd. The Fault therefore is not, in *doing* what Ancient Hereticks *did* : Nor in *entirely* agreeing with them ; (for this the greatest Stickler for Orthodoxy does in ten thousand Instances :) But it is in *entirely* agreeing with them in that which is *Heretical*.
Will

Will then his Lordship say that Those Doxologies are *Heretical*, in which no mention is made of the *Son*, or of the *Holy Ghost*? Or censure such Doxologies, as “*entirely agreeable to those of some ancient Hereticks*”? If this be the Case, I cannot see but that *St. Paul* must be an Heretick, and the Argument from Entire Agreement must conclude *Him*, and *Peter*, and *Jude*, and *John* under that Denomination.

’Tis evidently the constant Practice of *St. Paul* to use Doxologies to God the *Father*, and to *Him alone*. Nay, there is not so much as One Instance in all His Doxologies, wherein he has join’d together the *Father*, *Son*, and *Holy Ghost*, as in our Doxologies now-a-days used. His Method was, *To God only wise be Glory through Jesus Christ for ever. Amen. Rom. xvi. 27.* Or thus, *Unto Him that is able to do exceeding abundantly above all that we ask or think — Unto Him be Glory in the Church BY Christ Jesus, throughout all Ages, World without end, Eph. iii. 20, 21.* Nay, He has used Doxologies to God without mentioning **THROUGH** or **BY** Jesus Christ at all. Thus, *1 Tim. i. 17. Now to the King eternal,*

eternal, immortal, invisable, the only wise God, be Honour and Glory for ever and ever. Amen. In short, there is not One single Instance in all *St. Paul's* Writings of any Doxology, wherein Glory is ascrib'd to *more than One Person*, and, as seems most probable to me, to any Person, except the Father *only*. Should any One therefore use a Form of Doxology, wherein *GOD the Father* is only mention'd, he would have the Authority of *St. Paul* to bear him out; nor could he be charged from thence with being *Heretical, Proud, or Self-conceited*, (which are the Hard Words his Lordship has thought fit to use on this Occasion) unless it be infer'd that *St. Paul*, for doing this very same Thing, was guilty of *Heresy, Pride, and Self-conceit*.

2. *St. Peter* and *St. Jude* are Both of them guilty of the same Enormities, if those Forms of Doxology are Heretical, wherein God the *Father alone* is mention'd, or Christ alone, or God thro' Christ. For *St. Jude's* Doxology is, *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.* And *St. Peter's* are as express to One Person only, *To Him (God) be Glory and Dominion for ever and ever.*

B

Amen.

Amen. 1 *Epist.* v. 11. And in his 2 *Epist.* iii. 18. *To Him (Jesus Christ) be Glory both now and for ever.* Amen.

Should any Person therefore make use of any such Doxology as, *To GOD*, or, *To Christ*, or *To God thro' Christ*, be Glory, &c. His Lordship cannot any ways censure such a Form, or call it Heretical, or apply those other hard Words, which He has used, to such a Person; unless his Lordship really thinks *St. Paul*, *St. Peter* and *St. Jude* to have been "*seduced by the strong Delusions of Pride and Self-conceit.*" But

Secondly, His Lordship cannot mean to censure such Doxologies, as ascribe Glory *to the Father, and to the Son*, without the Addition of the Holy Ghost, unless he will censure at the same Time, and by the same Argument, *St. John*.

For besides the Doxology to the *Son alone*, *Rev.* i. 6. and Those elsewhere in this Book to the *Father alone*, as *c.* iv. 11. *c.* vii. 13. *c.* xix. 1. besides these, I say, We have two Forms of Doxology *to the Father, and to the Son*. The First is, *c.* v. 13. *Blessing and Honour and Glory and Power be unto Him that sitteth upon the Throne, AND unto the Lamb for ever and ever.* The Second is, *c.* vii. 10. *Salvation to our God*

God which sitteth upon the Throne, AND unto the Lamb.

Upon this State of the Case, I cannot but make these short Reflections.

First, That if there be any Heresy, or any Pride in using such Doxologies, as mention only God the Father, AND his Son ; or in such as express "*Glory to God thro' Christ his Son our Lord,*" then Nothing can acquit *every one* of those Apostles, whose Epistles are extant, (I must except St. *James* who has used, I think, No Doxology) of the Charge and Crime of Heresy. There is not *One* Instance in all the inspired Writings, where the Holy Ghost is *glorified* with the Father and the Son ; and consequently the Inspired Writers must bear the Load of Infamy and Disgrace, which is cast upon Them who use no other Form of Doxology than what they meet with in the Scriptures.

Secondly, If such a Form as this, "*To God thro' Christ his Son our Lord, All Glory be,*" If this, I say, be call'd a NEW Form, then I would beg of his Lordship to be inform'd (could his Lordship spare Time from other Matters) What Form in Christianity is Older. This is

in the very Words of *St. Paul*: And surely it becomes not a *NEW Form*, nor loses all its Goodness, and degenerates into *Heresy*, when 'tis now-a-days devoutly used "*in Churches or in Schools.*" Can any Man speak better of God, than in the Words of God? Or is it possible for Men to conceive more justly of God, or to speak more properly, than They did, who were under the Influence of his Holy Spirit?

Thirdly, I do not see but that upon this Notion, the Scriptures are the most *Heretical* Books now extant. And to confess the Truth, if the Schemes and Notions of Men, which have long been receiv'd in the World, are to be made the Standards of Truth, and whatever does not come up to them is *Heresy*; then the Scriptures are the most *Heretical* Books now extant, and the Apostles were the greatest *Heretics*. 'Tis impossible to name any One Opinion relating to the *Trinity* or the *Incarnation*, to which Mankind have been forced to subscribe as *Orthodox*, which does not contain *much more* than what the inspired Writers have ever said. To be *Orthodox* therefore ever means to have a firm Belief of some Opinions of *Men's* Invention; and *Orthodoxy* is a fixt Per-

swasion

swasion that such and such Additions to, or Consequences from, the Word of God, are just. He then that is ready to profess his Belief in the Word of God, and in That only, and opposes all Additions, as Alterations of God's Word, and as Preaching a New Gospel, is, for that very Reason, sure of being anathematized as Heretical. The present *New Forms* of Doxology, which his Lordship is supposed by the Generality of Readers to condemn, are such as are literally the Doxologies of Scripture. Why then are they condemn'd as Heretical? And why is any Divine pointed at as "*seduced by the strong Delusions of Pride and Self-conceit*" for using these Scripture-Words? The Truth is, We are so accusom'd to *Human Forms* and *Human Impositions*, to *Human Creeds* and *Human Doxologies*, that the Scripture Doctrines, if asserted at any Time, are look'd upon as NEW, and we wonder what it is a Man means when he INNOVATES in any of those Points.

The Christian World has now been tied down for fourteen hundred Years together to manifest *Additions* to the Word of God: Nor has any Man been allow'd to enjoy the Peace and Profits of Orthodoxy, unless he could assent to all those *Inventions*, which Ignorance and something worse

Worse have produc'd. Orthodoxy has supplied, and will supply the Defects of Learning, Virtue, and Honesty; 'twill expiate all Sins, and incircles a Man in Meekness and Humility. That is, A Servile Tameness to the Words of Men as Words of God, is what has had the Name and Glory of Lowliness of Heart, and secures all those, who submit, from the Imputation of any Errors. But then Whoever has dared to oppose the Current of *Additions*, has been deem'd (whatever could be said to the contrary) to be "*seduced by the strong Delusions of Pride and Self-conceit.*"

The Scriptures are look'd upon as worded in too General Terms. They are call'd indeed the *Rule of Faith*; but in Reality the Councils of *Nice*, or of *Constantinople*, or Whoever that private unknown Person was who drew up the Creed that goes under the Name of *Athanasius*, These, I say, make our *Rule of Faith*. 'Tis a Compliment paid to the Scriptures to give it the Title of a *Rule*: But then He that regulates his Faith by That alone, as certainly is an *Heretick*, as He that regulates his Faith by the *Nicene* or *Athanasian* Creed is *Orthodox*. For so much as the Scripture wants of the *particular Explication* required by those Creeds to be

believ'd, just so much does He, that makes the Scripture his Standard, come short of Orthodoxy, and consequently must be Heretical.

Fourthly, His Lordship enjoins his Clergy "to prevail with their several Flocks to have a great Abhorrence for the above-mention'd NEW Forms." Now his Lordship not having mention'd any Forms at all, were I one of the Incumbents in his Diocese, I should not be able to guess What it was that I was to prevail with my People to have an Abhorrence of. I should be apt to bid them read and study their Bibles, and learn and inwardly digest them; and should endeavour to encourage them to make the inspired Writings the Rule of their Faith and of their Actions. I should be much inclined to tell them, that the Scriptures are able to make Men wise unto Salvation, that They being given by Inspiration of God, are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be PERFECT, thoroughly furnish'd unto all good Works, 2 Tim. iii. 15, 16, 17. I should venture to tell them, that they ought to make the BEST of their Bibles, and believe what They taught them to believe; and that Belief being in order to Practice, they

they were obliged by all the Ties imaginable to practise according to the Directions There given. As this would certainly be my Method, were I in Orders, I could never deem that Man "*Heretical*," or call him "*Proud* and *Self-conceited*," who should always ascribe *Glory to God* in the very Scripture Language. For what? Would not God be pleas'd with our Endeavours to praise him, in that *Language*, and in those *Words*, which He himself has taught us? When we pray to Him that His *Will* may be done in *Earth*, as it is in *Heaven*, will He not accept of that *Doxology*, which the *Multitudes*, that are in *Heaven*, and stand before his *Throne*, sing unto Him? I should make no *Scruple*, I think, to assure my People that his Lordship by his Letter never design'd to charge *St. Paul* or *St. John* with *Heresy*; that they might go on in the Use of Scriptural *Doxologies* with all *Safety*, because his Lordship condemns None, so far as it appears, but *NEW* Ones and *Heretical* Ones, which certainly are not *Scriptural* Ones.

Fifthly, The Words of his Lordship's Letter put me in mind of an Old *Doxology* used by some of the first Christian Writers. His Lordship's Words, are these, *As you hope to obtain Mercy from God the Father,*
thro'

thro' the Merits of Jesus Christ our Lord,
 and by the Sanctification of the Holy Ghost.
 The Doxology in Polycarp's Prayer before
 his Martyrdom is, To the Father thro' the
 Son, and (or as it is in Eusebius, by) the
 Holy Ghost. His Lordship's Words are so
 clear and excellent a Comment upon this
 Old Form, that should any Person now use
 that Doxology, His Lordship could not be
 thought to condemn him as guilty of any
Heresy. So it happens indeed in some
 Men's Management and Zeal, that Custom
 to any particular Set of Words, in such and
 such particular Places, makes them sound
 agreeably, and all is Orthodox. But do
 but change the accustom'd Sounds in other
 Places, and substitute truly Orthodox Ones
 in their Room, and they commence instantly
 Heretical, and endanger "the very
 Foundations of our Faith." 'Tis Orthodox
 enough to say, We hope for Mercy from
 God, thro' Christ, by the Holy Ghost: And
 this may safely be declared "in our
 Churches or in our Schools." Let now
 this Hope for Mercy produce in us an affectionate
 Devotion, and let us praise God
 for this Mercy of which he has given us
 Assurance, and let us keep to the same
 Words, that we used when we declared our
 Hopes, in this or some such like Doxology,
 Glory be to God, thro' Christ, by the Holy
 C Ghost,—

Ghost,—This is instantly subverting “*the Foundations of our Faith*,” and we grow Heretical to some Men. But his Lordship is better versed in Christianity than to be misled by Sounds, or to condemn others for What he himself so excellently here expresses.

Sixtly. These New Doxologies, so displeasing to his Lordship, “*are (it seems) entirely agreeable to those of some Antient Hereticks, who impiously denied a Trinity of Persons in the Unity of the Godhead.*” Who those “*Antient Hereticks*” were, to whom his Lordship here alludes, is as hard to say, as it is to guess at the Forms of their Doxologies. The *Sabellians* were “*Antient Hereticks*,” and “*denied a Trinity of Persons in the Unity of the Godhead.*” They absurdly maintain’d the Father, Son, and Holy Ghost, to be but several Denominations of the One God, and thus entirely destroy’d “*a Trinity of Persons.*” Are then these New Forms of Doxology, *Sabellian* Forms, since ’tis certain that the Description which his Lordship has given of the Hereticks in his Letter agrees literally to Them? Or are these New Forms *Tritheistick* Forms, since in *Tritheism* Three Persons in the Unity of the Godhead are denied? The General Description

tion which his Lordship has been pleas'd to give us, agrees exactly with *Either* of these Errors ; it agrees to either *Sabellianism* or *Tritheism*, and, I think, only to these : Consequently the Doxologies complain'd of must contain one or other of these Notions. But then No Doxology, that I have seen or heard of as lately publish'd, contains any such Opinion as *Sabellian* or *Tritheistical* ; which makes me the more surpriz'd that I am to be taught "*to have a great Abhorrence for*" I know not what. It's possible there may be several in his Lordship's Diocese, who are alarm'd at hearing from so great a Hand as his Lordship's is, the growing Danger to "*the Foundations of our Faith.*" The Charge is so solemn and so serious to the Clergy,—"*I warn and charge it upon your Souls, as you hope to obtain Mercy from God the Father, thro' the Merits of Jesus Christ our Lord, and by the Sanctification of the Holy Ghost*"—What ? That "*You imploy your best Endeavours to prevail with your several Flocks to have a great Abhorrence for the above-mention'd New Forms,*" when No Forms at all are mention'd, nor can any one say what Forms are meant ; The Charge, I say, is so solemn, and upon so grand a Point, that I was, I own, in great Expectation of hearing something Criminal. But—not a

Word is mention'd : Nor till his Lordship mentions what he blames, could I use Endeavours, were it in my Power, to warn any Flock against a Doxology, which 'tis possible might be his Lordship's own Form.

Seventhly, As thus the Case stands, there are in the World Men who would not scruple to aver, that by "*New Forms*," his Lordship must mean the last Form of Doxology which the Church invented. I mean this, *Glory be to the Father, AND to the Son, AND to the Holy Ghost*. 'Tis evident from all the *Sacred Writers*, that this is not *their* Form ; nor was it used (from what appears with Certainty) till many Years after all the *inspired Teachers* were dead. This then as being the *Last* Form, may be stiled a *NEW* Form by his Lordship, and perhaps may be treated as such. For my own Part, I do not see any harm, in ascribing, with the Apostles, *Glory to God thro' Christ* : Nor do I see any in giving Glory to God the Father, who created all Things ; AND to the Son, who condescended to take our Nature upon him, and to be slain, and who is therefore highly exalted ; AND to the Holy Ghost, who *regenerates*, and *sanctifies*, and *intercedes* for us. Glory and Praise is certainly due to Each of the Three Persons on account of what

what Each of them does for us. But the Danger of this Doxology is, that Men are apt imprudently to ascribe the Glory of the Father, to the Son, and Holy Ghost, and confound the Persons and their Offices : Which single Consideration makes it (were there not other Reasons for it) highly proper to retain the Scriptural Doxologies, and those alone.

But not to insist on these Matters longer, I cannot forbear asking, *Cui Bono ?* What One good End is serv'd by this Method of proceeding ? His Lordship's Letter condemns *Something* ; but his Lordship has not been so kind as to tell us *What*. But suppose now a Man by guessing had the good Fortune not to mistake the Doxology designed. His Lordship has produc'd no Reasons *why* he condemns That. Mankind are now dispos'd to ask a Reason of the Faith that is in them : They are not, at least they ought not, to be led implicitly ; nor do I perceive that the *Two Theological Scare-Crows*, as Mr. Hales calls them, strike that Terror that once they did. If therefore the *New Forms* of Doxology are so dangerous to " *the Foundations of our Faith* ", his Lordship has Abilities to *shew* it. Let the Connection be remote or near, no Man can have " *a great Abhorrence* " of any Consequence till he is enabled to per-

perceive it. For my own Part therefore I do engage, as soon as I am sensible of *any* Thing, (whether it be a Doxology, or any Thing else) that endangers either my Faith or my Practice, that I'll entertain as great an Abhorrence of it, as is possible; nor will I suffer any such Pernicious Notions to gain ground, where I am able to prevent it. But then, let the Scripture be our Rule of Faith, and not those Excrefcencies which designing or ignorant Men have made so.

I know 'tis usually said, that the Scriptures are our Rule; but then the Wickedness of Hereticks has since invented several abominable Tenets; and 'tis only to guard against such wicked Notions that the Church is more particular in its Creeds than the Word of God has been.

But, *Who art Thou that repliest against God?* Did not He foresee what Wickedness would arise in After Ages? And did He not forewarn us that *a time would come when Men would not endure sound Doctrine?* 'Tis evident He did. But then all the Precaution that His Spirit took, was to assure us that *the Holy Scriptures were able to make Men wise unto Salvation*; and in consequence of this, to charge his Ministers to *preach the Word*, and to *be instant in Season, out of Season*. If the Christian World had kept

to

to the Word of God, and had never intermix'd their own Inventions with the Doctrines of Jesus Christ, All Heresies must as soon have died, as they were born. But the Way has been hitherto, to encounter *Additions* to the Word of God by *other Additions*; to condemn and anathematize such as made NEW unscriptural Articles, by making and enforcing NEW and unscriptural Articles. And thus the plain Way enjoin'd by God of dealing with Men of false Principles is quite forsaken, and the Religious Opinions of Mens Invention are opposed to another Set of Religious Opinions of the same Stamp. What Wonder then if the Name of Christianity has been extirpated in some Parts of the World, and in others the Scandal of it only remains. This was all foreseen, and expressly foretold by God, and a Method pointed out to prevent it. But the Folly of Men being wiser than the Wisdom of God, they have always chose to batter down Additions to the Word of God, by other Additions as large or larger. And thus instead of propagating the *Truth of Christ*, the Struggle has been to propagate the *Follies of Sabellius*, or *Arius*, or *Athanasius*, in Matters relating to the Trinity and Incarnation; and of Others in other Points. This Path has been so long trod in, and
Men

Men of Learning have so long, confounded Heaven and Earth, that not long since the absurdest *Test* we have in *England*, I mean the *Quaker's*, was call'd **CHRISTIANITY**, and the Denial to vote for a Notion, which has in its turn been call'd a *Heresy*, was deem'd a Rejecting of our Saviour, by whose Merits We expect to be saved.

The Way therefore to guard against *Heresy*, or *Heretical* Opinions, is to press home the Word of God; and to shew that those wrong Sentiments are no where requir'd to be believ'd by God. If any Notions follow by just Consequence from any Texts, by those who see that Consequence they are to be believ'd. Others are to enjoy that Liberty which Christ has given them, and to *abound in their own Sense*. The Strong ought to bear with the Infirmities of the Weak, and the Weak are not to judge the Strong. In short, let Peace and Charity abound, and let the Word of God, and that only, be look'd upon as our Rule of Faith, and no great Danger can arise to any one from Doxologies; nor will any *Heresy*, I am fully persuaded, long subsist.

F I N I S.